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THE PSYCHOLOGICAL ANALYSIS OF THE SOCIAL ENVIRONMENT OF CHINESE SOCIETY.

SUBMITTED BY

ANNA LULU GOLISCH.

A. B., SIMPSON 1922 (January)

IN PARTIAL FULFILLMENT OF REQUIREMENT FOR THE DEGREE OF MASTER OF ARTS.

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FOREWORD.

The following study is the outgrowth of the writer's keen interest in the subject, due to a natural sympathy for the Chinese people and increased by personal contact with their interests and their problems. To this original interest has been added an intensive investigation of the present day social situation in China.

The theoretical information has come chiefly through the field of general sociology under the supervision and with the kindly assistance of Professor Ernest R. Groves (Head of the Department of Sociology, Boston University, College of Liberal Arts.), to whom the writer wishes to express her appreciation.

An uninterrupted experience of thirteen years in the Methodist Episcopal Girls' High School in Chengtu, West China, has furnished the basis for the understanding of the Chinese people in general and the adolescent girl in particular. It has also served to focus attention upon the sociological problems which confront Chinese society today.

The study is an attempt to assemble and add to the data of others who have made investigations, and to interpret Chinese life in the light of social science in such a way as to contribute to the agencies already active in the transformation of Chinese society.

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INTRODUCTION.

Every thoughtful person who knows anything about China and her people realizes that China is today a vital force and that a new outlook is beginning to bring to the Chinese a desire to make the best use of the possibilities which lie before them.

It is difficult to get a clear conception of China and her people because there is nothing with which we can compare them. We know that if the Chinese were to file one by one past a given point, the procession would never come to an end. Before the last men of those living today had gone by, another and new generation would have grown up, and so the procession would continue forever. This problem of Chinese population is illustrated by the mathematical statement that if the Chinese should join hands and make a circle they would reach around the world ten times, and each time, before a link in the chain needed replacing, there would be a new-born babe to fill the place.

We must look at this vast homogeneous population of more than four hundred million people and remember, as we analyze their physical, mental, material and spiritual life, that less than one third of them use a common language. Different dialects are spoken in various parts of the country, especially along the coast-line.

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In a country as large as China, with so immense a population, no one lacks material to confirm any preconceptions that he may hold, for every view point can be supported by illustrations drawn from Chinese experience.

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PART I.

THE RELATION OF CHINESE SOCIETY TO SOCIAL ENVIRONMENT.

Chapter I.

THE VILLAGE SOCIAL GROUP.

There are at least four ways in which we can come to an understanding of Chinese social life: by the study of novels, through ballads and plays, through social guilds, and finally by the study of Chinese family life.

In order to understand the Chinese individual it is necessary to consider the family, and in order to understand the family it is necessary to consider the group. From a study of the village social group and the city social group we obtain a real insight into the relationships, customs and habits which exist in Chinese family life.

An American may live in a Chinese city for a quarter of a century and not gain as much knowledge of the intimate life of the people as he can acquire by living one year in a Chinese village. When we consider that there are more than two million villages in China, we realize that by far the largest part of the population live in villages.

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are the modern cities and towns of America. Just the opposite took place; People simply came from some other place, camped down, and made themselves at home. They may have brought the village name with them, but no plans and specifications whatsoever as to the location of their homes or the arrangement of the streets.

Sometimes they have a medicine man or magician in their group, and since he is considered a very lucky, wise man, they invite him to choose a name for the village. He waits for a lucky day when the people assemble and have a feast, after which the name is chosen. If their new home chances to face the river the magician will be very likely to choose the name "Water Village", for he feels sure the name will please the river god who will see that there is always water in the river for their use in the village. If the greater number of people in the village follow the same occupation, such as basket weaving out of bamboo, it is not unusual to find that they have named the village "Basket Village".

There may be streets, a whole net-work of them, but no two are parallel unless by accident. Not one street is straight, yet these streets serve as the only path by which communication is carried on between every part of the village and the outside world. Sometimes the village is not more than a quarter of a mile long, but the houses are packed closely together or built in a mass around a small

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court with very little, if any, ventilation. If a house has a small lattice window for light, the occupants usually paste transparent paper over it.

A village is really a miniature city having all the evils of over-crowding and unsanitary conditions. Whether the land is expensive or cheap, the village always has the same crowded appearance. Pigs, dogs, cats, chickens and geese are just as free as the mice running about inside the house. While the family partake of their meal the animals pick up the scraps that are dropped on the mud floor. Perhaps this can be most graphically revealed by citing the author's personal experience.

We of the Mission bought a piece of land in a good-sized village and wanted to clear it of the old buildings and build a small modern schoolhouse. The houses on this particular land were packed together around a small court. The occupants of the houses, all renters, were given thirty days in which to find other quarters and move their belongings. At the close of the thirty days we found the houses still occupied and no apparent preparations for moving. The tenants explained to us that they had not moved because it was impossible for them to find enough other homes.

This led to an investigation which revealed to us conditions we little dreamed possible. We had purchased the property from a man who lived in the city; and as we were planning to tear down the buildings we had paid little

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attention to anything except the amount of material we could make use of in the new building.

Around this one tiny court where everyone did the family washing, emptied wash water, etc., and where the children played, we found two rooms built on eadh side, making a total of eight rooms. The upper room farthest back from the street had matting partitions, making it possible for eight people to occupy it. Not only did the rooms on either side serve as a home for two families, but the floors of the back rooms were dug down about two feet deep, and a loom for weaving put up in each space, where, day and night, the family were just throwing the shuttle back and forth in the most monotonous fashion. They were weaving beautiful silk in this dark, dingy hole.

The two rooms nearest the entrance, very small and dark with damp mud floors, were occupied by a father, mother, and crippled grandmother. They were the unlucky family whose four children had all been girls, whom they disposed of soon after birth lest the children might bring more misfortune to the family.

In all, there were twenty-four people living in the eight small rooms, eleven adults and thirteen children. In our further investigation we learned that four of the men were weavers and the older children assisted them. One man was a shoemaker. With two boxes swung on the two ends of a pole, he went from place to place and mended shoes. He

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would set up his shoe shop at a moment's notice, out on the street or in the door-way of the village homes. The village women, however, wore cloth shoes which they had made themselves; and most of the men wore straw sandals, so this poor man had little to do and his family little to eat.

Three men were water carriers. With poles over their shoulders and large wooden pails on either end, they spent their day carrying water from the river a mile away, peddling it around to the houses. There was not a well in the village, and all the water used had to be carried into the homes by these water-carriers. This lack of water helped to explain the extremely unsanitary condition everywhere.

The other man of the group was a confectioner. He carried his table on one end of a pole, balanced by a small charcoal stove and a jar of mixed taffy on the other. When the children crowded around him to buy, he took a straw from his pocket, wound a bit of liquid taffy about it, and after the manner of a glass-blower he blew the shape of any animal or fowl the children might suggest. The mothers were entirely unconscious of the fact that the candy, carried as it was through the dusty streets and blown into shape by the man's breath, might be dangerous for their children to eat.

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thread for the weavers. No time or thought was given to housework except to cook the food. This was sometimes prepared by the men, and sometimes by the women, depending entirely on who had the most leisure when it was time to eat. The small babies were tied on their mothers' backs most of the day, with little thought given to the comfort of the child except to feed it when it cried.

Six of the children were girls and would be married as soon as they were old enough, or sold as slaves if the family were in too desperate straits financially and a good opportunity presented itself. The boys were helping the weavers, and two of the boys spent their leisure hours practicing to be magicians, under the supervision of an old man in the village who was at one time very clever in performing tricks.

Among these twenty-four people only two of them, weavers, could read and write, and their knowledge was limited. The general condition and environment of this group as a whole was so unlike anything we had experienced or anticipated that we realized we had not only the problem of finding shelter for these people, but of making a complete change in their manner of living and in their social surroundings.

The sociological importance of this village, and especially of this situation, lay in the fact that the various kinds of social contacts between these persons,

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The sociological importance of this village, and especially of this situation, lay in the fact that the various kinds of social contacts between these persons,

families, and groups, determined behavior; for we have learned by various studies that village life in all ages and with all races of people exhibits absolute standards and stringent primary control of behavior. This control is especially firm in the most crowded quarters. Good nature and patience are personified in the village group, and in most cases where loud talking and quarreling are heard it is but a controversy over some trivial relationship which is settled by some uninterested person who makes the final decision.

Every village has its festivals. The idea of improvement or economy in these social functions is far from the thought of those who exist in extinct dynasties of the past. The practice of economy in these events, although for the advantage of all, has no attraction to those who know and care no more about such a thing than did their ancestors before them. These festivals, the passing magician, the travelling theatre, etc., are the only recreational institutions in thousands of small villages. The imagination of the people is stirred by great upheavals, and the more noise and excitement a theatrical troupe can bring to the village, the greater its profits. All these institutions for pleasure play a large part in character formation in the village life, for the ignorant village family builds from outside influences rather than from any influence that they generate within the home itself.

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From a social point of view, the most interesting part of Chinese village theatricals is the impression they produce upon the people as a whole. As soon as it is certain that a particular village is to have a theatre, the whole surrounding country becomes vitally interested. Young married women go home to visit their mothers, every other person who can claim any relationship whatsoever to any inhabitant of the village makes him a visit. Every Chinese family has a perfect swarm of relatives of all degrees, and whether invited or not, they are sure to be on hand.

If there is a school in the village, or in the surrounding villages, it has a holiday and the teachers as well as the children attend the performance. Some of these theatres last several days, but school, work, and everything else is discontinued until the performers leave the village. The Chinese play today has degenerated largely from earlier historical and morality plays, and is merely a device for the amusement of the people.

The group spirit today determines the progress of the village play. The Chinese are born actors; and if the crowd fails to cheer over an imaginery scene in everyday life expressed by the actors in a practical form, the program changes instantly to a highly dramatic or ridiculous performance which is sure to win applause. After the play is finished, the actors are given compensation in the form of tips which vary according to the financial status of the village people. The size of the tips determines the length

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of time the theatrical company remains in one village.

Even though not three-fourth of the villages have any kind of school, every village would like to have one. Everywhere in China there is the most profound appreciation for instruction. The village that does not have a school is either too poor or too small. There is probably no country in the world where there is so much uniformity in the standard of instruction, and in all its details, as in China.

The great Chinese sage, Confucius, was a master who felt himself to be in possession of truths which fulfilled great needs in his time. He offered his instruction to the rich and poor alike, upon the sole condition that they would receive it and make the most of it. "I do not open up the truth", he said, "to one who is not eager to get knowledge, nor help out anyone who is not anxious to explain himself." According to Confucius, an acquaintance with the Odes and the Rules of Propriety forms a very considerable part of the equipment of a scholar.

In China every educated man is a potential school-master, and most of them are employed in some sort of school. The village school-master, however, is often barely able to live on his salary, and must usually borrow garments in which to appear in public, for he is too poor to buy.

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When the village school-boy between six and eight

years of age starts his schooling, he is not familiar with the sound of meaning of a single Chinese character. The teacher reads over a line in his first book and the boy repeats the sounds. He is constantly corrected until he can pronounce the characters properly, giving them each the right tone. He thus learns to associate a particular sound with a certain shape. A line or two is assigned to each boy in turn, and after the pronunciation of the character has been attained, his study consists in screaming the words in a high weird key until they are committed to memory.

Every Chinese student in Confucius' day, and a great majority of his followers, regard shouting as an indispensable part of the child's education. If the pupil is not shouting, they argue, how can the teacher be sure that he is studying? And as studying and shouting are the same thing, when all the school is shouting there is nothing more to be desired. When the boy can repeat the whole of his task without missing a single character, his lesson is satisfactorily learned. He then stands with his back to the teacher (to make sure that he does not see the book!) and repeats his lesson with great speed and in an automatic sing-song fashion.

In visiting one of these village schools, I asked a boy how many books he had committed to memory. He placed five cheap paper-backed Chinese readers one on top of another and told me he could repeat them all. I asked him to repeat

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a lesson for me, and soon discovered that he could not begin wherever I happened to open the book, but he must begin at the first page and go straight through the book. When he came to the part of his lesson which told about the leaves on the trees falling in the autumn, I asked him if he had seen any leaves like those he was describing. He shook his head, and yet he could have reached out of the door of the school-room and picked them off the trees in front of him.

My experience in the survey of the crowded family conditions and the unwholesome environment of the whole village, combined with the realization of the utter lack of individuality or application of knowledge in the Chinese school, led me to see how imperative is the need for good, wholesome instruction among the village people in China.

The first impulse must come from seeing superior conditions, for their very contentedness with the existing situation keeps the Chinese villagers blind to their needs and greatly hinders their progress.

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CHAPTER II.

THE CITY SOCIAL GROUP.

The conditions and environment of Chinese life are so complex in character that it is necessary to make a separate analysis of the city social group in order to make a fair estimate of existing conditions, influences, and changes brought about by various methods of government. Here again, outside influences brought to bear upon the social group in the city play a large part in the character formation of the individual.

If we consider political influences, the village is an entirely different proposition because of the little interest that vast population takes in the national government. The villagers are not much concerned whether they live under a monarchy or under a republic, whether the Capital is at Peking or an Nanking, provided they are not too heavily taxed, or their daily routine of life is not changed.

This condition of affairs cannot be true of the city. There is no doubt but that the life and character of each individual in the city has been influenced directly or indirectly in the past years by the weakness of the government in China. In spite of the strength of the individual rulers and their remarkable power over the nation, China was in the hands of an alien race for nearly three

CHAPTER II.

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hundred years. The Manchu dynasty, instead of allowing its people to mingle freely with the Chinese, that the races might fuse in one great melting pot, has maintained the isolation of Manchu and forbidden their inter-marriage with the Chinese. Hence, the fact that the four hundred million Chinese subjects were not backing their administration, paralyzed the government.

The family, and not the individual, has been the unit of Chinese society, with the result that devotion to the family has had precedence over loyalty to the nation. The Chinese who became officials under the Manchu dynasty had the same position in society as the publicans and tax-gatherers had among the Jews, and in return they used their position for the enrichment of their families rather than for the services of the government or for their people.

Patriotism must supplant family devotion, and the love of the Chinese race supplant ancestral worship if China is ever to become a strong nation. It is a fact that the parental conception of government, growing out of the organization of Chinese society upon the basis of the family, has weakened individual initiative in business and in executive ability so that individuals have contributed little toward the upbuilding and growth of the nation.

Thus we see that even though China has now become a Republic, socially she is still in a state of unrest which bespeaks social progress. Dr. James L. Barton, who recently

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Thus we see that even though China has now become a Republic, socially she is still in a state of unrest which begenders social progress. Dr. James B. Burton, who recently

visited China in the interest of the American Board of Commissioners for Foreign Missions, described the change in Chinese society as resembling a kaleidoscope, the symbol of swift and marvellous change. For uncounted centuries China slumbered on; huge, inert, bound to her past. Now we see her in a tumult; restless, breaking out into new ways and adopting new forms and fashions. She is a puzzle to those who know her best. She has all the novelty and fascination of the kaleidoscope.

It is to these overturnings of customs and traditions that Chinese society is now adapting itself, and the city group assumes all the responsibility, unless by good fortune the village group has had the influence of a modern school in its midst or has come under the influence of occidental leadership.

The whole social structure of China must be changed if Chinese society is ever to realize its great possibilities. The old system of Chinese society, which has leadership by seniority, leadership in the person of the tired disillusioned old man, must be changed; for the problem which faces Chinese society today is the securing of better, more efficient social leaders.

Illiteracy is another great problem which China not only faces herself but which, because of its largeness, she presents to the world. Illiteracy, the entire lack of modern hygienic and sanitary conditions, a low value on human

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life, a typical Asiatic status for women and children, all are factors which belong to the old life of China. The new life which is being brought to her carries all the problems which we have faced or are facing in the Western world. Class consciousness will develop to a degree hitherto unknown. The influx of Chinese to manufacturing centres will intensify congestion of population to a degree probably never experienced in the United States.

The rise of the factory system will have a great influence in overthrowing the old family life in China. The old political machinery and political ideas are gone, and what aid has come from other parts of the world is ineffective.

This is without question a pessimistic view for Chinese society, especially to those who are planning social service programs for the many varieties of social groups which are already organized bodies. We must bear in mind, however, the wonderful patience which is without doubt the most admirable characteristic of the Chinese people. Their power of endurance, their stolidness and perseverance, must also have a place in our analysis of the Chinese.

We realize how very serious are the problems arising from our modern economic and industrial development in America today. We plainly see that they produce social problems. It may be that the Chinese economic and industrial revolution will create similar problems in China; but

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with moral and spiritual agencies already active in educational centers all over China, there is at least a possibility of success in meeting her great problems.

The strongest force at work in the city social group today is made up of students. Young men and young women, whose keen sense of China's need has stirred them to action, are co-operating with Christian leaders from the West, and with the leaders of the large government schools who have shown increasing interest in the community service enterprises.

Some students call this movement "The new thought movement", and it is indeed an expression of new thought and new life; but it seems even more fitting to call it "The Renaissance Movement", for it reaches to all classes and has the purpose of giving definite aid to Chinese society. The motto of the new movement is "Save the country through science and democracy".

Before Chinese society with its great social needs, its vast ignorance, poverty, and lack of wholesome environment, can be brought to the point of forming a helpful democracy, two things must be done. Scientific studies must be made of concrete facts and situations; and a definite and workable social program must be worked out on the basis of the findings of these studies.

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kind is the vast amount of time and labor necessary to accumulate facts, for what is true of one city in China is not necessarily true of any other, because conditions are so different in different parts of the country.

Another difficulty in an investigation of this kind is the fact that the Chinese classify themselves as Scholars, Farmers, Workmen and Merchants, making a complex problem in grouping for each of these classes representing the old and the new type of Chinese. For example, the scholar must necessarily be classed as the "scholar of today" or the "scholar of yesterday". If he is the "scholar of yesterday he lacks initiative and has born within him the spirit of conservatism; his mind has been trained in one narrow line of thought. We look upon him with reverence, however, when we see a grandfather, son and grandson all competing in the same examination for the same degree, age and perseverance being rewarded at the age of eighty years by the long coveted honor.

Contrasting the social views of the "scholar of yesterday" with those of the University student in China today, we find that the former looks upon the New Republic and the reconstruction policy brought forth by the University men as far-readhing and far removed from the laws laid down by the great sage, "Confucius". He shakes his head and fears for the outcome of the student movement. Yet we cannot question his value to society today, for we know that

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if the Chinese Classic Literature were suddenly destroyed there would be a thousand of these old-type scholars who could reproduce it word for word, and that not one of the University men of today could compete with them.

If the life of the scholar in China is one of unremitting diligence, that of the farmer, the merchant, and the workman, is none the less so. Their work is never done, their holidays in the city are few, and their work is very heavy. Most of the merchants have large families and live in two or three tiny rooms back of the shop. The only light and ventilation they have in their homes is from the few glass tiles in the roof. At night when the shop is closed the circulation of air is entirely cut off.

The farmer, workman, and merchant play a large part in the environment of the city social group. While the farmer raises his fruit, rice, and vegetables in the country, he brings them to the city for market; and the market-places are the most lawless streets of the city, where the police force are kept busy with the quarreling, excited mobs of people. Each farmer is jealous of the other's sales, and each customer jealous of the other's bargain.

The greatest problem which confronts the city social group lies beyond the scholar, the farmer, the workman, or the merchant in his particular social group, and yet it includes them all because the solution of such a problem demands united effort, and this must be the united

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effort of lasting combinations of people who trust one another.

The Chinese do not know how to combine so as to make the best use of capital and strength for securing the largest returns in industry. This fault is very serious in Chinese industrial life. because the people experience great difficulty in forming large companies for industrial enterprise. A careful study of the Chinese will show their lack of mutual trust. Everyone in China is eager to organize a union; every Chinese boy or girl aspires to enter some sort of a union sometime during his life. These unions, however, are always made up of small groups who are so well acquainted with each other that they are willing to trust one another.

For example, six of my Chinese teachers organized themselves into a union which was to continue for six years. Each teacher contributed a dollar each month to this union. One of the six was selected as secretary and treasurer with the privilege of using the money as his own that year. Each in turn, according to age, was to be elected to the office, so that each person might have the use of the capital for one year. At the end of six years, the money was all brought together and divided. The first person who had had the benefit of the money for five years was to pay a slight interest after the first year, and so on, the sixth person having the least interest to pay, provided each one used the money more

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than the allotted first year. If they could not afford to use the money more than the first year they were also privileged to loan it out and make personal profit on it, providing they went security for the amount. In other words, they carried on a simple banking system among themselves, because they were not willing to trust a bank.

In all Chinese industries, with the exception of farming, there is an organized guild. There are silk guilds, bankers' guilds, and even the Chinese cooks have guilds. We were invited to a public garden one evening to have dinner and see some magicians perform fancy tricks. Every part of the dinner was prepared to our particular taste; it was so marked that we remarked to our host that he must have been taking notes of our home cook. He was pleased with the words of praise, and said that the man who cooked the dinner was one of the charter members of their guild. We asked that he might be presented, and receive his compensation in his own hands. He came, decked out in large white apron and cap, much confused; and yet he could not hide his pride, for he was our own cook.

Each guild has a president, secretary, and executive committee, who are elected yearly. The secretary usually serves as the lawyer for the guild. These guilds control not only the larger amount of industrial and commercial business, but also have a great influence upon the laws of China. They often settle quarrels in their own guilds,

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they decide upon dates for settling accounts, they decide interests and the rate of exchange on the payment of old bills.

Even though the guild is a voluntary organization and is a wise, sound board of management, yet between the guilds there exists a great deal of distrust and jealousy which hinders the successful organization of a government of the people, for the people, and by the people.

Whenever science is developed to such a height in China that the Chinese people unite to establish machine-manufacturing, unite in developing their coal and iron industries; when they are awakened, through scientific education, to the fact that such a thing is possible; then China will become a serious factor in the modern world.

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Chapter III.

THE FAMILY BASIS OF THE SOCIAL GROUP.

The family is the earliest, the most elementary and the most permanent of social groups. It has been more completely studied in all its various aspects than any other form of human association. The study of the social group was a natural outgrowth of the study of the family, and the study of the family is the natural outgrowth of the study of the individual. As the family in combination with other families made the social group it was the fore-runner of social institutions followed by conflict groups and finally crowds and crowd influences.

In human society, largely as the result of language, there exists a conscious community of purpose. This is first expressed in family relationships where formal standards of conduct become necessary. In China, perhaps to a greater extent than in any country of the world, the transmission of the social traditions is from the parent to the children. For generations back Chinese children have been born into society and have taken over its customs, habits and standards of life simply, naturally and often without conflict.

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The behavior of the Chinese family, however, is not the result of language so much as of tradition handed

down from generation to generation, and thus the family group have inherited a conscious community of purpose.

Great stress is laid in every Chinese home on the provision made for the daughter of the family. She is engaged in most cases while she is very young so that her parents may be sure she is to have a home. The home does not provide a separate little house where she and her husband may live in peace and happiness, but a home with the mother-in-law, where the girl is not to be a servant but where she helps with the work.

The arrangement is made by the parents of the two families, usually without the consent of either the boy or the girl, they knowing nothing of the plans until preparations are made for the wedding. After the ceremony and feast the bride is taken to her new home and for the first time is introduced to her mother-in-law and the many relatives who are waiting there to see her.

If she understands her duties in this new relationship and performs them as she should, being submissive and humble, she will be loved and honored. But if she is wilful, or has a wilful mother-in-law, strange, unreasonable relationship takes place which cannot be duplicated in any other country in the world.

This condition of things, as we can readily see, is not altogether the fault of the bride, nor is it absolutely the fault of the mother-in-law, for it dates farther

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back to the origin of the whole system. One of the University boys told us that his mother had nine sons, "Each of them", he said, "was married to a good woman, though there is none of them that I would have chosen, and none of my brothers would have chosen the girl whom my parents chose for me, nor would I have chosen her myself". He continued to explain the strained relationship in the family as follows:

They each had their own home but all these homes were built together around a small court, in order that the father might have full control of the business interests of his sons and the mother might properly govern her nine daughters-in-law. There were thirty-five children, of whom sixteen were boys, belonging to the nine sons. The father was a merchant and had a very large linen shop. His sons were his clerks and when this young man finally broke away from the family to attend school a relative took his place in the shop so that no part of the business was entrusted to the management of anyone outside of the family group.

A stranger going into the shop might wonder at the number of clerks in a shop and not quite understand their leisure, but upon investigation discover that the majority of business places are entirely in the hands of the family group. No Chinese is willing to trust even a small part of his business to others.

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the individuality of each of its members we must study human nature in a far different manner than that of another race, for the Chinese personality and stolid appearance is a deception and does not reveal his real characteristics. By human nature we mean those sentiments and impulses that are human in being superior to those of lower animals, and also in the same sense that they belong to mankind at large, and not to any particular race or time.

We mean particularly sympathy and the innumerable sentiments into which sympathy enters, such as love, resentment, ambition, and the feeling of social right and wrong. All over the world men seek honor and dread ridicule; they are sensitive to public opinion; cherish their goods, and in most countries, their children. Men every where admire courage, generosity and success. All these tendencies reveal that man every where is human in his social motives, and the family is the basis of the human agencies that influence the social group.

We have seen that studies of primitive life in China indicate that early social organizations were based entirely upon kinship and that kinship was a union of families of relatives. Village life in all ages has had absolute standards of stringent primary controls of behavior similar in many ways to the forms of group behavior in the early primitive tribes. It is safe to say that there is no other race of people who can so easily, and who so patiently adapt themselves to existing conditions as do the

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Chinese. They can probably labor more continuously under extremes of heat and cold than can any other people on earth.

In some sections of China the homes are very seldom heated and all the people know of comfort and warmth is what they get from a small charcoal basket which they carry about with them. It stands to reason that under such conditions vitality will run low; and tuberculosis, sprue, hook-worm and in summer malaria and typhus are commonly known especially among the families in over-crowded quarters of the city.

Another example of the marked characteristics of the family group is the fact that every Chinese who works for someone else wastes time, regardless of the task, the person, or of the compensation received. If members of a large family work for one another this is not true. Family relationship, even though there may be conflict, makes certain demands upon the individual which have been honored through-out the ages.

Outside the borders of the family, however, even when boatmen, chair carriers or load carriers are hired by the day they often start out very early in the morning, even before daylight, and give the impression that they are going to do a full day's work; but they are only starting early because of a superstitious belief that they can avoid evil spirits following them if they go before daylight. There

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Another example of the marked characteristics of the family group is the fact that every Chinese who works for someone else wastes time, regardless of the rank, the person, or of the compensation received. In masses of a large family work for one another this is not true. Family relationship, even though there may be conflict, makes certain demands upon the individual which have been honored through-out the ages.

Outside the borders of the family, however, even when boatmen, chair carriers or load carriers are hired by the day they often start out very early in the morning, even before daylight, and give the impression that they are going to do a full day's work; but they are only starting early because of a superstitious belief that they can avoid evil spirits following them if they go before daylight. There

ambition is not to make as much headway as possible, for they tarry along in the tea shops and take plenty of time for rest with little concern as to the time wasted.

Workmen will adapt their work to their own inclination when they are employed by those outside their own family. They work in perfect unity, however, because all have the same desire to make work last as long as possible. They will begin their work before five o'clock in the morning and continue until almost eight o'clock at night; but hours through the day are wasted in smoking, sleeping and idle day-dreaming.

The Chinese family waste time in their festivities more than in any other way. A neighbor of ours, whose father had died, celebrated the anniversary of his death each year by hiring a dozen or more Buddhist priests to come to his home and carry on a ceremony. This ceremony took precedence over everything in the home; business was suspended and the savings of months were spent with little value to anyone.

The ceremony lasted nine days, representing the nine days of the father's illness, and his death. The priests had a brass gong which was regulated in tone by its size. All the man's relatives and all of his friends in that community were invited to assist in the ceremony. These several dozen of people arranged their work and adapted their own family circumstances in such a way that they might

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spend the whole of the nine days at this celebration.

The guests wore white turbans, assembled themselves in groups in the neighborhood; and whenever the prieses chanted their funeral ode the guests all prostrated themselves on the ground and wept loudly. The ceremony began at the first peep of day and was discontinued as soon as the morning meal was ready to be served. During the day the guests drank wine, slept, gambled, smoked opium and roamed about the streets. At sundown their worship was resumed and carried on at high tension until midnight.

There was remarkable unity in this group of people; everyone had the same purpose, to make all the money they could with the least possible work. They were hired by the job and not by a certain number of hours. The reaction of the weeping, excited crowd on the people in general was very characteristic of the Chinese attitude toward sorrow. Only those who were hired to mourn did so; all others had the cold matter-of-fact attitude which places little value on life.

The fundamental defect in culture in such a group is that it builds up unnecessary ideals, which only a few may realize and which do not either directly or indirectly benefit society. The old Confucius ethical training no where reveals to man the power by which he may realize high ideals; That help must come through earnest, scientific research.

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PART II.

THE RELATION OF SOCIAL TRANSFORMATION TO ENVIRONMENT.

Chapter I.

THE TYPES OF SOCIAL GROUPS.

The most noteworthy characteristic of the Chinese is the marvelous way in which they adapt themselves to their environment. It is an inherited virtue with them, for they do it with such readiness and cheerfulness. The Chinese working people are the most cheerful people to be found on the earth. They remain remarkably good natured in the midst of toil and great hardship.

There is not another country in the world where men accomplish such varied and remarkable results with such simple appliances. An American cook could not be induced to risk his reputation on preparing a meal with the limited number of cooking utensils found in a Chinese kitchen outfit. An American carpenter would turn away from his task unhesitatingly if he were given a picture or sketch of a table or dresser and asked to reproduce it with a half dozen carpenter's tools, while a Chinese carpenter will go to the mountain side, cut down a tree and float it down the stream to his village. He will then hire a few coolies to carry it to his home where he saws the boards, seasons the wood, patiently works day after day until his task is completed.

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No class of people will endure so much inconvenience, will work for such unreasonably long hours, will be satisfied with such small compensation, and yet cheerfully meet so many disappointments as will the Chinese servant. A Chinese once entering a service will very seldom leave until he finds someone to take his place. This is partly due to his employer, and partly to the business sagacity which leads him to the conviction that any position once in his possession should always remain in the possession of his particular group.

The Chinese first learn to adapt themselves to their environment through obedience. The younger brother is taught from his early childhood to respect the authority of his older brother. The young girl has no opportunity to express her own desire regarding her future unless she is married and has a son or unless she is fortunate enough to be born in a Christian home where girls are regarded as more than "rice eaters".

A very wealthy official, Mr. Lee, who had charge of the largest newspaper in the city, married a highly cultured, quite well educated young woman from Peking, whose father had been in England and had learned the value of educating girls. She had what was considered a very fortunate marriage, for the mother-in-law was dead and Mrs. Lee would escape the ordeal of living with her.

Fortune favored this young couple in the beginning of their married life for a son came to their home and the mother was raised to a high social position. Her fame as an

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educated woman gave her added prestige so that she was soon a very popular woman in social circles. She wrote Chinese poems, studied to improve her already beautiful hand writing and was a great help and joy to her husband.

The son, who brought so much happiness to their home was less than two years of age when he died of malaria. His death was the beginning of great misfortune. The next child was a girl. Year after year this poor woman gave birth to a child always to find it was a girl. After the sixth girl was born, Mr. Lee, discouraged and disappointed in his wife, brought a concubine for whom he paid five hundred dollars.

Thus the conflict began, each woman jealous of the other, one ignorant and without culture, the other intelligent and disgraced in the eyes of her husband. If the concubine's child had been a boy, she, regardless of the fact that she was an ignorant woman, would have been raised to the place of honor in that home. Fate was kind to the first Mrs. Lee and the concubine's child was a girl. Mr. Lee, with his never-give-up spirit, and knowing that his social standing depended largely on having a son, bought another concubine for four hundred dollars and brought her to his home.

Chinese custom gave the first Mrs. Lee the right of way in her home regardless of the number of concubines as long as none of them had a son, but whoever had the first son would be given first place in the home and the others

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Chinese custom gave the first Mrs. Lee the right of way in her home regardless of the number of concubines as long as none of them had a son, but whoever had the first son would be given first place in the home and the others

would serve her and her son. The new concubine was hated and envied by the other two women but she gave little heed to their attitude for she knew honor awaited her if she could only have a son. The anxiety of the household was very great and the reaction on the mother was too great, for when she found her much longed-for child was a girl, she lost her mind and was taken in the night to a farm owned by Mr. Lee where the woman has worked as a servant ever since.

Mr. Lee lost his position when the change in the Chinese government took place, and because he had studied law he was invited to teach in a large government school. Through some of the faculty in this school he was brought in contact with quite a different social group and he had a new vision of what his girls might do if they were educated.

His wife had been teaching the girls in the home, though Mr. Lee had given the matter little heed. He could see nothing in this sad, intelligent little woman except the fact that she had failed to give him a son. The two oldest girls were brought to our school because they could study music and drawing there and these subjects were not taught in the government schools.

Their mother was invited to come often to see her girls and thus we came in close touch with her and learned of her sad life. While the girls were in school the mother was taken very ill with influenza and died, leaving the girls to work out their own destiny. The first concubine wife

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The daughters were given the necessary funds for their education and were allowed perfect freedom to go to college, choose their life work and marry whom they pleased. The father's interest in them increased gradually, especially when their mother's brother in Peking sent for them to come there to College. Now one of the girls has married a student who won a government scholarship. They are both studying in the University of California. She has a young son, and a life of happiness lies before her because both she and her husband are Christians and are seeking to live useful, earnest lives. Another daughter is a student now in France in the University of Paris. She was the oldest girl and saw so much sorrow in her home, and still grieves over her mother's fate to such an extent that her life is one of fear even though she is a Christian. She is very decided in her mind that she will never marry, but that she will teach in a College or High School and do her part toward raising the standard of Chinese womanhood.

If motherhood is to accomplish its highest task, a mother must be more than a mere child-bearer. Her place in the unity of the social group continues only so long as she produces sons for the leaders of this group; but such an environment cannot produce the strong type of manhood which will form a useful coming generation for China. The general spread of education, however, will contribute to the elevation

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of women in the homes and will develop the mind and cultivate the heart of the future mothers directly, and the entire social group eventually, making its unity stronger as it functions under the environment which such an attitude will create.

The Chinese adapt themselves so readily to circumstances and conditions as individuals as well as in group life that they are absolutely unconscious that such a process as assimilation is going on. The person who comes from China Proper, Mongolia, Manchuria or Thibet is incorporated into the life of the group before he is aware of the course of events which brought this experience about.

The immediate association of the family in their theatres, their participation in the ceremonies in the temple or in religious worship, in the celebration of feasts and festivals, all transmit to each a store of memories and sentiments common to their nationality. Later these memories are the basis of all that influences and that is particularly sacred to their more cultured lives.

Five girls ranging from fifteen to eighteen years of age came eighteen day's journey by sedan chair across the great mountain range from Thibet, down through the Lo Lo lands and on to the great plains of Szechuan to enter our High School. They were escorted by a missionary and his wife who had taught these girls in their far off home and from whom they had learned many modern social customs.

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rural district up in the mountains, where the environment was vastly different. I wondered whether or not I could ever make them feel at home and enjoy their school. They arrived on Christmas eve. They had never seen a two story building, an electric light, a large sized organ, and a hundred other things that they were introduced to that very first evening.

It seemed cruel to have them meet so many strange experiences in so short a time. We were going to the church for our Christmas entertainment and I knew if the girls went as they were they would attract so much attention that they would be miserable and would hate the very surroundings we wanted them to love. The girls had on fur garments made out of the raw skins of wild animals which their people had killed in the mountains, their hair was coiled in a very stiff figure eight down over their forehead and their shoes were as peculiar as their dress.

I called five girls that I thought would be tactful and kind and asked them each to take one of the girls to her own room as her guest. I gave each of these five girls some money and told her to have her supper in the special dining room with her guest and that she could send the coolie out to buy some special dish when she learned what the guest enjoyed most . She might also see that her guest was seated in a good place in the church where she could see and enjoy the program.

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When I saw the girls in the church later in the evening I was amazed at the transformation which had already taken place in their appearance. Their hair was braided and hanging down their backs and was tied with pretty bright ribbons (loaned for the occasion). I could not fail to see the expression of pride and pleasure which these girls expressed in their eyes. Their fur garments were replaced by plain blue cotton gowns which were very familiar looking.

The attitude of these girls gave me the clue to the situation. These girls were real human beings, with a sense of pride and a love for adornment like everyone else in the world. The fact that they were dressed like the other girls and wore a pretty hair ribbon took away much of their awkwardness and put them on the same social basis with the strangers about them. The conflict which came as their first experience was fast turning to interest and the other school girls little dreamed what the emotion of this new strange environment meant to these five girls.

A pretty hair ribbon, cloth for a new dress and American handkerchiefs, among the gifts presented to them later in the evening, aided greatly in the process of making the girls feel at home and happy. A month later, with the exception of the oldest girl, a stranger could not have distinguished them from any other girl in school.

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quiet and retiring in manner. She passed a very satisfactory physical examination but complained of headache and wanted to spend her leisure time in her room rather than in the gymnasium or on the tennis court with the girls.

I found her alone one day in one of the practice rooms, silently running her fingers over the keys of the organ. She was weeping and I could see the homesick look in her eyes far back of the tears. I asked her if she would not like me to teach her to play the organ so that when she went back to her home she could teach the girls there. I knew the missionaries who brought the girls had a small folding organ in their school. She forgot her homesick feeling during the lesson which followed and I could tell by her earnestness that a new interest had come into her life.

There was soon a decided change in her attitude, especially after she was called upon to play the hymn for chapel one morning and she had shown her school-mates what she could do. Her pride conquered her shyness and she was not conscious of the fact that she had passed through an important crisis in her life and had become happily adjusted to the school environment.

The greater one's insight into the life of the Chinese, whether they are classed with the lowest or the highest in group society, the more human, the more like ourselves they appear. I have learned by other similar

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experiences with the adolescent Chinese girl that the two features with great potentialities for attrancting, holding and uplifting them are music and drawing.

It is the business of any agency or institution interested in the transformation of human society, in teaching others to reach out toward high ideals, to use every legitimate means of touching the individual through his emotions. The practical value of music in this realm is just beginning to be recognized, though many intelligent people still fail to see its value to Chinese society.

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Chapter II.

THE BEHAVIOR OF GROUP SOCIETY.

It is a stated fact that through imitation and suggestion an individual or group is controlled by another individual or group. Thus imitation tends to build up mechanisms of habit, sentiments, ideals and pattern of life.

The process of suggestion, as differentiated from imitation in social interaction, is to release under the appropriate social stimuli mechanisms already organized, whether they be in the form of instincts, habits or sentiments. The other differences between imitation and suggestion grow out of this fundamental distinction. In imitation attention is always alert while in suggestion the attention is either absorbed in or distracted from the stimulus. In imitation the individual is always self-conscious while in suggestion the subject is unconscious of his behavior. In imitation the copy, whatever form it may hold, is reproduced, while in suggestion the result may be the direct opposite of the copy.

Chinese society, like the Chinese family, is a highly complex organization, with many aspects which sometimes seem very contradictory. The instability of the equilibrium of Chinese society arises from its constitution and environment and also from the relation between the two. Imitation is so marked a characteristic in the life

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of a Chinese that his behavior is largely determined by his environment and his habits, sentiments, ideals and patterns of life which he imitates.

The attention of the Chinese is naturally alert, and this fact combined with ingenuity and perseverance is the key-note to many of the problems of behavior in Chinese society today. External causes have their part to play in the behavior-element, to be sure; constant political disturbance, famine, the irregularity and uncertainly of communication, the inconvenience of transportation, the universal forces which operate in society, such as gambling and the opium habit, all have a tendency toward disintegration.

On the other hand, mechanisms of habit, sentiment, ideals and patterns of life are being built up all the time by the forces which improve behavior in society. Whether in the process of disintegration or improvement it is necessary to consider not only external causes, but also the way in which an individual or group is controlled by another individual or group.

The characteristic mark of imitation is the tendency, under the influence of copies socially presented, to build up these mechanisms. Psychological analysis has shown that suggestion is much more complicated than imitation in its influence upon character. Character is sometimes defined as a bundle of mental habits.

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More or less unconscious actions, due to involuntary imitation, are of frequent occurrence. The child in most cases has no idea why he chooses to play one game or another, but the idea is implanted in his mind by imitation. He does what he sees others do, though he has sometimes forgotten having seen them.

In the study of the individual human character, we might compare the Chinese child to a plant. Like the plant he grows each year and develops so that we can observe the change in his height and his general appearance. The image graven upon his mind during each year has grown as well but this has taken place in the subconscious, so that a slight impression upon his life in childhood has grown in later days to be a deep impression.

We often act as we have seen others act when the model is entirely forgotten if we remember our model we know we are imitating when we do as the model did. When the model has been submerged into the subconscious, however, we still imitate but we think we improvise and we no longer discuss. If we do discuss, the subconscious mind provides us with all kinds of excellent reasons for doing what it wishes us to do, while the only real reason is the presence in the subconscious of an image or a number of images of which the conscious mind is not aware.

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There are developments in behavior in the group in Chinese society, and more definitely in the individual Chinese,

which clearly reveal the action of suggestion dating from early childhood to effect the person's whole life, his character and his self control. The very stolid manner of the Chinese is itself the expression of characteristics which are the result of unconscious imitation.

The "scholar of yesterday" received all his knowledge and taught all he knew by the process of imitation, it being the only possible way to transmit the different tones from teacher to student. The very object of the Chinese education in that day was to recall the wisdom of the ancients and plant it within the mind of the modern by imitation, suggestion and fear.

There are other developments in behavior revealed in the individual which date from early childhood and which when expressed are suggestions of a most serious type. We tend to imitate what we like or what we admire, but we must bear in mind the part social environment plays in the control of what we like or what we admire. A person living in an atmosphere of fear will like and admire any directly opposite experience whether it be moral or immoral, whether wise or unwise, and the suggestion which may come in early childhood will grow as the child grows.

Through psychological analysis it has been shown that what we say and do in everyday life, even the careless utterances made and the casual conversations, are powerful revealers of what is actually going on in the subconscious.

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These doings, these utterances are a clue to all that is most vigorously censored, to all that is hidden deep down in the mind. Undesirable actions of very grave character may be the work of the unconscious. A concrete illustration will clarify the meaning of such a statement.

Although there was nothing in Emily's physical life to form the basis of a feeling of inferiority, certain circumstances in her social group at school caused her an undue amount of humiliation during the critical years of her adolescent period. Her mother had died when she was a very small child and she had been taught and spoiled by a kind, ignorant grandmother.

The home was just one small dark room on the street where Emily, her father, grandmother and a feeble-minded sister of her father lived. There was a bed on either side of the room, a table in the center where they ate their meals and a mud stone out behind the room under a little shed roof where they did the cooking. The father was not fond of Emily because she was a girl. He was at home very little of the time and paid little attention to his home.

There was a small primary school across the street which we had started for girls, and the grandmother was persuaded to send Emily to school. Here Emily learned many new things. Her school life and home life presented a great contrast in her childish mind, of which she was perhaps unconscious at the time.

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The Revolution came on and people everywhere were panic stricken. Emily's aunt was among the number, for she was too ignorant and feeble-minded to understand that no one wished to harm her; She took the only method she knew for relieving her fear and hung herself out behind the little kitchen.

The grandmother did not miss the aunt, thinking she had gone to a neighbor's home, and her body was not discovered until evening when Emily was sent out to start the fire for supper preparations. When Emily went out of the door the sight she saw, intensified by the darkness, was a tremendous nerve shock to a child of nine years of age. The grandmother consoled the frightened little girl by telling her the aunt was better off, and it was an easy way out of her life of fear.

Later when the grandmother died we took Emily over to the school to live; her father was willing that we should adopt her and she became our own little girl. She proved to be a bright, earnest student; and while she was efficient in many ways her one difficulty was her feeling of inferiority because of what had taken place in her home.

Chinese girls, like girls of other races, remind one another of such circumstances in case of a quarrel or in case of jealousy. They use the bad reputation of a relative as a sort of tool in social antagonism. This was true in Emily's case. The jealous girls made good use of past events

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to express their emotion of jealousy. I realized that Emily's feeling of inferiority was increasing and that I must find something new and interesting to take its place in her young life. I tried the music lessons and found she had a real gift for music. She immediately began to improve in her studies and in her attitude toward the other girls. She had a new ideal in her life and something new to occupy her mind.

Time went on, the forces of evil and good influencing first one way and then the other; but there came a day when her new ideal in life was not strong enough to overcome her fear. After a quarrel over a very unimportant entertainment the girls were preparing to give, some of the girls said bitter words to Emily.

I met the matron in the hall and she remarked that she had met Emily going to the attic and wondered what her errand might be up there. I hurried to the attic and found Emily making preparations for hanging herself. Her only explanation was that the girls had been cruel to her and she was going to end it all and make the girls sorry.

She said she did not want to see any one and wanted to go far away. I took her to my own room and told her she could remain there as long as she wished, she could sleep there and I would bring her meals to her. I waited until she had ceased weeping and had fallen asleep; then I knew something must be done to restore her confidence in herself.

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I went over to the dormitory and as I had hoped no one was aware of what had taken place. The girls were practicing and not finding Emily any where supposed she had gone out shopping with the matron. I suggested that the girls give up practicing for that day and have a party for the girls whose birthdays came that week.

My plan met the approval of all so I gave them some money to buy refreshments and told them to have their party in the reception hall and when everything was ready they might all go to my room and get Emily. The girls looked at one another in surprise but not a word was spoken.

While the girls were preparing the reception hall I suggested that we hire boats and all go for an all day picnic Saturday in place of having the entertainment. I knew the picnic would be unanamously agreed upon and would solve a problem as well.

An hour later I went to the hall again to see how the party was progressing. Emily was in the group. The girls had told her of the plans for the picnic, she in turn had told the girls what she had attempted to do and they were all frightened and ashamed but they had all learned their lesson.

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to others; she forgot self in her endeavor to do her best and she is now an earnest, true Christian girl preparing to be a Kindergarten supervisor.

There is great value in the use of one's knowledge in learning to understand the mental reasons for human failure. Skill is increasingly demanded of the moral worker. There is a greater need than ever before of knowing the causes that influence human conduct, because in these modern days without such knowledge successful service is becoming more and more difficult. Evil men for personal gain use their knowledge of the influences that govern human motives; good men for noble service therefore must obtain a superior understanding of the workings of the human mind if they are to win men to wholesome living.

Modern science is placing increased emphasis upon the importance of the early training of the child. The child is father of the man in a deeper and more definite sense than has here-to-fore been believed. It is a serious matter for the moralist when the student of nervous diseases claims that all the thoughts and emotions, desires and motives which appear in the man or woman of adult years were once crudely represented in the obscure instincts of the infant.

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If mental health is largely conditioned by the experiences of early childhood, it is reasonable to suppose that moral and social health is no less influenced by the

same experience. If this fact requires a new message for parents, the moral worker must attempt, as a teacher of parents, to deliver this message. Emphasis demands concentration. The moral organization fails to meet its moral obligation when it so mixes the trivial and the essential that clear emphasis becomes impossible. At this point many serious minded and deep feeling people charge social institutions with a miscarriage of functions.

The behavior of group society can not be improved by the change in social environment alone. Wages, conditions and material prosperity will be a small part of it, though an important part in China. If the heart of millions of Chinese is selfish and sordid, no change in outward environment, no outward reforms can regenerate the nation. There must be a simultaneous and continuous scientific study of concrete facts and situations among individuals and in family life.

Clear, definite moral principles brought to these various groups through Christian education will give China the standard of life taught by Jesus. Education broadly defined is an almost universal method of moral progress and all over the world influences the behavior of group society.

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Chapter III.

THE CONQUERING POWER IN THE SOCIAL GROUP.

While the temples and shrines of China are crowded with their tens of thousands of Buddhas, there is one supreme monument to Christ's belief in the one God, the ruler of heaven and earth. This monument is the Altar of Heaven located in the park of commanding proportions in the south-east corner of the wall of the southern city of Peking.

The grounds are filled with large trees of great age and surrounded by a high wall three and one-half miles in circumference. The present structure is of white marble and was erected in 1420 A. D. seventy years before Columbus sailed the Atlantic. The altar is reared in three circular terraces, each approached by nine steps. The entire construction seems to be in nines or multiples of nine, as the Chinese divide the heavens in nine sections.

Each terrace is some twenty feet wide and completely surrounds the circular altar. The top platform is ninety feet across and is surrounded by a marble balustrade some three feet high. The entire structure is open to the sky. There is no sanctuary on earth with a loftier conception or that more fittingly expresses the yearning of the heart for communion with One who, from lofty heaven, rules over the affairs of His people.

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early faith of the Chinese in one overruling power; it is a more important relic of hidden genius in a civilization which the Chinese have maintained for three to four thousand years. It also has its place today in the struggle now in progress by this race to enter upon a new stage of civilization.

We wonder as we look at this wonderful monument what influences suggested its construction, what causes influenced human conduct. There must have been some particular influence or surrounding environment that led to systematic plans for such a construction and yet the environment of the village as we have seen it could not have contributed. The city social group with its great lack of social unity and trust in one another could have given little inspiration and help.

While China as a nation literally, as we say, was asleep for centuries there were great minds in China as in every other nation of the world that were not asleep but were thinking out great thoughts and expressing them in bronze pagodas, dragon-roofed temples, memorial ancestral arches, great majestic Buddhas; cold expressions of the cold dead moulded into the marble and bronze of wonderful designs.

These were the expression of inward emotion but unexplainable. Someone studied the heavens and instead of saying, as did David, "The heavens declare the glory of God and the firmament showeth His handiwork", he divided the

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heavens into nine sections and his emotions melted into one great purpose to build a monument on earth which would correspond with what he saw above him. The monument was made of white marble; it was pure, hard, cold and still, characteristic of the conservative, stolid, misunderstood Chinese in that day, but it was not shut in, it had no roof, it was open to the sky and it was called the Altar of Heaven.

Progress in Chinese society may be compared to this simple yet magnificent altar with its nine steps and multiples of nine. The first step represents the time when China "the Middle Kingdom", filled the center of habitation. The barbarians around the edges looked like mere dots. China was self-sufficient and aloof, she wrapped herself in a cloak of exclusiveness and lived in utter disdain of the rest of the world.

The second step followed when China stood still, slept as we say, and ceased to grow. She needed a new pulsating life to awaken and enthuse her. In the laws of mature, growth is usually accompanied with pain and so China suffered a rude awakening and endured not only nine rude steps to progress, but multiples of nine. Like her wonderful Altar of Heaven there was no roof to hinder progress so she has profited by all the shocks and rude awakenings and is still climbing patiently the steps of progress.

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Historical events of great importance came one after the other and forced China to lay aside forever her

cloak of exclusiveness. At length the die was cast, resulting in the Boxer Rebellion, which was in full swing in the month of June 1900 through most of the northern provinces. When the Allied Armies were nearing Peking in August of that memorable summer, and the terrible Siege of Peking was about to end, the Empress Dowager fled in the night, without pomp or ceremony. Then Peking, so long a place of mystery, was thrown open to the world. China was humbled to the dust. She had staked all and lost.

The hour of China's deepest humiliation was also the beginning of her noblest exaltation. A few years later the birth of the r epublic was the climax of all the great shocks which China passed through in her process of awakening. This last step formed a terrace which completely surrounds the circular altar in the monument of progress.

From this terrace has grown the great transformation which is already apparent in Chinese society. Confucius would scarcely be able to recognize China today, even the Empress Dowager would make another hasty nightly flight, could she look in upon her palace today; and yet with all the centuries and its wonderful history in the past, China sees herself an infant in the scientific world and in the face of the moral and spiritual problem which lies before her.

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movements for social and moral improvement have originated among the Christian teachers and students. The first great teacher of Chinese literature was Confucius, held now in their memory as the Great Sage, honored, reverenced and held up before all coming generations as a noble example of China's regard for learning. In his literature we find the outcome of the entire past life of a nation.

The first great teacher of the spiritual truth among the Chinese was the Christian Church. It taught morality in a different sense, it taught religion as the most powerful agent of moral education, it taught in living terms what the Altar of Heaven represented in cold, dead marble, that there is a living God whom the whole world may trust, whom no one need fear but whose gifts to humanity are in many multiples of nine, expressed in loving sympathetic service.

Outstanding movements already in progress reveal to us what God can do for a great nation like China through the instrumentality of human lives. There are movements against foot-binding and the opium traffic, and the whole modern movement in China is elevating the status of women and bringing a fuller recognition of the value and importance of child life. Moral sanitation through Christian education reveals the conquering power in the social group only as we use to the uttermost the knowledge we have in utilizing the moral resources of mankind.

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The Conquering Power in the Social Group.

Chinese society is being awakened to the fact that she has in the past neglected the causes that work for moral health. She is just beginning to learn that morality roots itself in both physical and moral conditions. In a deeper sense morality flowers from our social life. The student of primitive sociology realizes this constantly as he studies the social life of one group after another. Influenced morally by physical and mental environment, such groups are influenced most by the associated life, which although expressed in physical and mental forms, richly deserves, because of its complexity, a term for itself. Morality is a social matter. It is colored by a concrete social life, although it may greatly transcend the realized life of the group.

The essential fact in the group is the influence that one person has upon another, the response of one mind to another. The most important result of this relation is expressed in what we call morality. A concrete illustration will show how this has been worked out in Chinese society.

Mr. Wu, a graduate from the Boys' High School, and Ethel, a graduate from our Girls' High School had a quiet but very pretty wedding ceremony in our school chapel. Ethel was going to have a home of her own and each schoolmate had a little share in getting her trousseau ready; many pretty, inexpensive, hand made gifts were secretly tucked in her boxes. After the ceremony the happy bride had a three days' journey with her husband to the little home which had been prepared for her.

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Chinese society is being awakened to the fact that she has in the past neglected the causes that work for moral health. She is just beginning to learn that morality roots itself in both physical and mental conditions. In a deeper sense morality flowers from our social life. The student of primitive sociology realizes this constantly as he studies the social life of one group after another. Influenced morally by physical and mental environment, such groups are influenced most by the associated life, which although expressed in physical and mental forms, richly deserves, because of its complexity, a term for itself. Morality is a social matter. It is colored by a concrete social life, although it may greatly transcend the realized life of the group.

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Mr. Yu, a graduate from the Boys' High School, and Ethel, a graduate from our Girls' High School had a quiet but very pretty wedding ceremony in our school chapel. Ethel was going to have a home of her own and each schoolmate had a little share in getting her "trousseau ready; many pretty, inexpensive, hand made gifts were secretly tucked in her boxes. After the ceremony the happy bride had a three days' journey with her husband to the little home which had been prepared for her.

The Conquering Power in the Social Group.

In this village a small chapel had been built, which served as a school house as well, and behind this building were two well lighted, well ventilated rooms with a small court where Mr. Wu had planted flowers and which was a real fairy-land of red and gold compared with the surroundings in the village.

The arrival of a bride was as great an event as a traveling theatrical and many of the village people with red banners and firecrackers went to meet Mr. and Mrs. Wu. They had never seen a well educated girl with natural feet and pretty white teeth and skin and they stood back almost afraid of her when she got out of her chair to greet them.

Before leaving for America I visited in the homes of a number of the girls from the school who have homes of their own, and what I found taking place in Mrs. Wu's home is correspondingly true of each of their homes. The village was large enough to have a wall around it, the population great enough in numbers to call it a small city. A begger stood at the gate and asked me for money. I told him I would give him money if he told me where Mrs. Wu lived. I had not the least idea he knew, but he replied that he would take me to her home. I was interested to know how he knew where she lived and he told me that everyone knew where Mrs. Wu lived because it was the cleanest house in town.

When I arrived there were several women seated in her living room but Mrs. Wu was not present. Her home

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When I arrived there were several women seated in her living room but Mrs. Wa was not present. Her home

consisted of two rooms but they were very well kept; her walls were papered with newspapers I recognized as having come from the school. There were glass windows, washed clean and small white curtains made of cheap muslin. On the table in the center of the rooms was a lunch cloth made of inexpensive material but nicely hemstitched.

The women were sewing and one woman was playing with Mrs. Wu's American doll. They said Mrs. Wu was in the building next door. I found her there to my surprise and joy with a group of nearly fifty little girls around her. The school room corresponded in cleanliness to her home and there was a happy, wholesome atmosphere. Mrs. Wu said that her husband had a school for more than sixty boys in the chapel and she was greatly concerned because there was no place for a girls' school. She finally started the school in her own little home until she could rent this room she now occupied.

I asked her why the women were sitting in her home and she said, "The children go home and tell their parents about our happy school and my pretty flower garden and the women want to come too, so while the girls prepare their lessons I teach the women". She told me then about the women learning to sweep the floor properly, cook some new dishes of wholesome food, make their own stockings, and how she spent Saturday visiting their homes and making suggestions.

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The Conquering Power in the Social Group.

One woman came to her home day after day with such a forlorn looking, dirty baby. She begged the woman to let her bathe the baby and put some clean clothes on it but the woman stoutly refused. The baby was a boy and had never had its clothes off since it was born and she was not going to have it undressed now and catch cold and die. Mrs. Wu said she prayed for wisdom and tact in teaching these women, for she knew it was not only a lesson in cleanliness this one woman needed to learn, but that every mother needed good, wholesome moral training and that a victory in one case would be a real transforming power in many homes.

Mrs. Wu remembered the borax and lye she had received for a reward in her domestic science class in school. she knew how to make lovely white soap; she had helped to make it so often at school she was sure of success. The women watched her eagerly and when at last it was cold and Mrs. Wu turned it out on the table the women thought it was wonderful.

Each woman coveted a piece of soap to carry to her home but Mrs. Wu turned to the woman with the baby and said, "If you will let me give your baby a bath with this soap, I will give you some tot ake home with you". The mother forgot that her child might take cold and handed him to Mrs. Wu without hesitation.

This experience proved to be as Mrs. Wu had hoped,

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the beginning of the transformation of the entire village group. The baby looked so white it was admired by everyone. The mother carried it from house to house, she was so proud, and told her story and showed her soap. Mrs. Wu said she was beseiged with mothers carrying their babies to her to be bathed until she almost had to dismiss school for a week to teach them all; then she started having one woman teach the other and thus moral sanitation found its way to the comfort of the babies and the instruction of the mothers and ultimately to the benefit of the entire community.

Progress the world over, as we have learned, can only come a step at a time; but moral sanitation in progress builds a monument as it goes, whose terraces surround the altar of the earth; and progress continues to build one terrace above the other, lifting human society higher each time. The process can never end for the entire structure is open to the sky. Science through Christian education is the means God uses through human instrumentality to carry out His great plan for the world.

When this is realized to its fullest extent the Chinese as well as other nations will understand more truly the great plan God had in sending Jesus into the world as the greatest teacher of moral principles and standards of life.

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